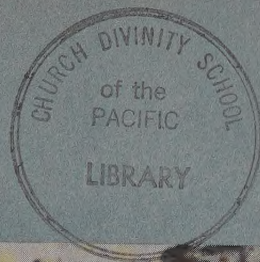


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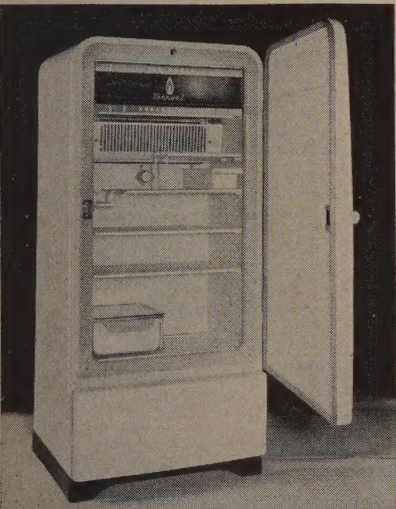
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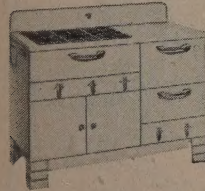


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Turning the Pages

THE first word this month must be one of apology, especially to the Church people of Arizona. Artistic enthusiasm overcame geographic accuracy in the map *The Episcopal Church in Town and Country* (February FORTH, pp. 16-17) and placed the Grand Canyon in Colorado. Of course all the editors of FORTH know that the Grand Canyon is in Arizona, and this error will be corrected on the revised edition of the map which is now on the press.

They Painted Haitians

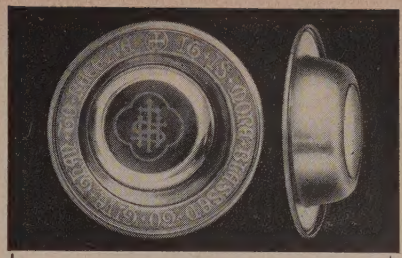
Readers who recall the recent reproduction in FORTH (June, 1950, page 6) of the murals in Holy Trinity Cathedral, Port-au-Prince, Haiti, will be interested in a fully illustrated article, *The Christ of the Haitian Primitives* by Seldon Rodman in *Harper's Bazaar* for December, 1950. Mr. Rodman who is co-director of the *Center d'Art* in Port-au-Prince regards Haiti as his second home and recently has returned to work on more murals for Holy Trinity. In the *Bazaar* article he writes:

"Alfred Voegeli, who was forty-five when the mural project started, was one of the youngest bishops in the Episcopal Church at the time he was consecrated. When he came to Haiti in 1944, he inherited a missionary district with more than the usual problems arising from economic, educational, and social insecurity. On the surface a jolly, bright-eyed go-getter who thoroughly enjoys parties and games and has something of the aggressive humor of a YMCA recruiter at a Rotary convention, Voegeli is underneath all this perhaps the most practical idealist who ever came to Haiti.

"He began by replacing the drones with able lay preachers from the ranks of the peasantry and educated lower middle class. He established classes in soil conservation, cooperative farming, and up-to-date agronomy. He set up free clinics. He required that his deacons plant mahogany trees to replace at least one of the vanishing natural resources of Haiti.

"When the American colony tried to high-pressure him into firing a

continued on page 2



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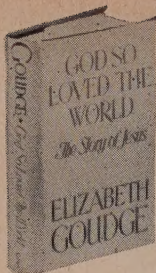


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Turning the Pages

continued from page 1

radical subordinate with whose politics he himself disagreed, he courageously refused. With a fine flair for the dramatic he drove his own jeep into areas where no white man or automobile had ever ventured, and once, pioneering to a remote hamlet through a torrential river bed and roaring up a steep bluff in four-wheel drive, he was greeted by villagers who regarded his entrance as a genuine miracle.

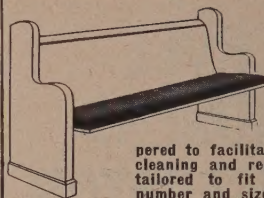
"Bishop Voegeli's remark to a visiting archdeacon from conservative Nassau who had been unable to understand his confidence in turning over the cathedral to unschooled painters was typical of the man: 'It only shows,' he said, 'that it sometimes pays to be a little crazy!' As it happened, the Bishop was called away just before we put our charcoal sketches on the walls and didn't return to Haiti until the apse had been completed; his remark on entering the cathedral revealed how much wisdom lay behind his apparent madness: 'Thank God!' he exclaimed, 'they painted Haitians!'"

Some Other Magazines

And speaking of other magazines, have you noticed how many carry articles and other material of very real Church interest? As this is written *Life* for March 12 has a three-page feature on a reconstruction of the Last Supper by the Rev. Morton Stone in Bronxville, N. Y., and a few weeks ago *The New Yorker* (January 20) presented a very complete and accurate picture of the work of the Youth Consultation Service of New

continued on page 4

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FORTH

VOL. 116 NO. 4
APRIL 1951
Editor WILLIAM E. LEIDT

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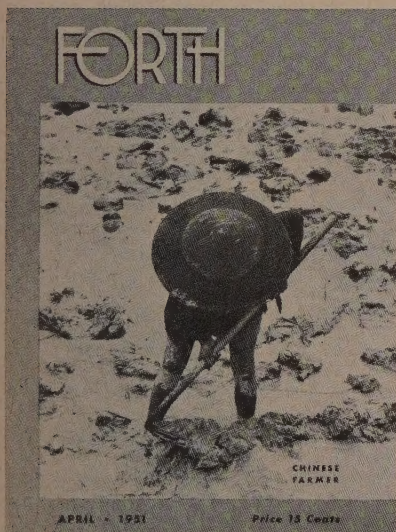
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FORTH, April, 1951, Volume 116, No. 4. Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 230 W. 5th Street, Dayton 2, Ohio. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Make remittances payable to **FORTH**, preferably by check or money order. Remittances for all other purposes should be made to Russell E. Dill, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.



THE COVER. This Chinese farmer is one of millions now living under Communist rule. Despite enormous handicaps imposed by government, Chinese Church, like this man, goes on from day to day, living and working as well as it can. For report on Church in Communist China, please turn to page 15.

South Korea
1 January 1951

THE CHAPLAIN'S FUND
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Dear Sirs:

My Mother has just sent me the January-February 1951 issue of The Upper Room. Having been in Korea for almost four months now, I know the value of having The Upper Room available to aid me in my meditations and my spiritual life. It has helped me immensely and has served to encourage me when the going has been the roughest.

To aid in this extremely worthy program, I enclose a postal money order payable to your fund for \$20.00. I hope this will be of some help, and I would appreciate it very much if you would let me know if your financial situation remains acute so I can make a further contribution at that time.

In closing, I would again like to express my appreciation for the spiritual help The Upper Room has given me and I hope you will continue to be able to fill all demands of the services.

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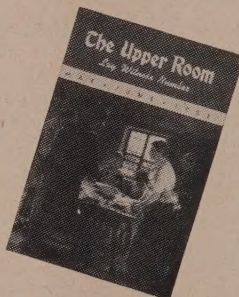
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Turning the Pages

continued from page 2

York. The *New Republic* (January 8 to February 5) has had a series of five articles on present day China by the Rev. Leonard Constantine, recently returned to England after nearly twenty years as professor of history in Huachung University, Wuchang, China. Barring some tendency to use rather sweeping or unqualified statements, the series provides a valuable summary of recent developments, governmental procedures, attitude toward religion and education, the government's masterly use of propaganda, and so on.

Turn to Read a Book

FORTH is especially happy to present elsewhere in this issue (page 24) Powel M. Dawley's review of *The Episcopal Church 1789-1931* by James Thayer Addison. As has been noted in these columns before, Mr. Addison has devoted the years since his retirement as Vice President of the National Council to literary pursuits, the fruits of which have been exceedingly rich and varied. Although the present work is the most ambitious we must not overlook the other things which have issued from his pen, not the least of which is his monthly contribution of *Let Us Pray* to this magazine.

In sending copy for this month's *Let Us Pray* (page 15) Mr. Addison reminded us that the Prayer for the National Council is from *Prayers for All Occasions* (ten cents) recently issued by the Forward Movement. Written and compiled by Forward Movement's new editor, the Rev. Francis J. Moore, *Prayers for All Occasions* is a collection which no one who ever prays can do without.

Bishop Bentley in Central America

Immediately after the National Council meeting (page 19) Bishop Bentley left New York for a six weeks' visitation of the Missionary District of the Panama Canal Zone. From Managua, Nicaragua, where he joined Bishop Gooden on February 22, Bishop Bentley proceeded through Nicaragua, Costa Rica, Panama, and the Canal Zone. After

continued on page 5

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Check Your Calendar

FORTH ALASKA TOUR
June 14-July 2

APRIL

- 2 The Annunciation
- 5 Consecration of the Rev. Arthur C. Lichtenberger as Bishop Coadjutor of Missouri. Christ Church Cathedral, St. Louis
- 15 Corporate Communion of United Movement of the Church's Youth
- 20-23 Woman's Auxiliary Executive Board Meeting. Seabury House, Greenwich, Conn.
- 24-26 National Council meeting. Seabury House
- 25 St. Mark
- 29 Rogation Sunday. Church of the Air. CBS. 10:30-11:00 EDT
- 30-May 2 Rogation Days

MAY

- 1 St. Philip and St. James Consecration of the Rev. Richard S. Watson as Missionary Bishop of Utah. St. Mark's Cathedral, Salt Lake City
- 3 Ascension Day. Consecration of the Rev. A. Ervine Swift as Missionary Bishop of Puerto Rico. Grace Cathedral, Topeka, Kans.
- 4 May Fellowship Day
- 6 Church Periodical Club Sunday
- 6-12 National Family Week
- 13 Whitsunday
- 15 Consecration of the Rev. Richard R. Emery as Missionary Bishop of North Dakota. Minneapolis, Minn.
- 16, 18, 19 Ember Days
- 20 Trinity Sunday
- 30 Memorial Day

Turning the Pages

continued from page 4

Easter in St. Luke's Cathedral, Ancon, Bishop Bentley went to Colombia and after visitations in Barranquilla, Medellin, Bogota, and Casabe he will return to the United States in mid-April. He has promised to share some of his impressions of Bishop Gooden's vast jurisdiction with the readers of FORTH. Schedules being what they are, it probably will be the June issue before we can bring this important and interesting article to you.

FORTH-April, 1951



"and
our
bones
ache"

Despina is a six-year-old war orphan. Her father contracted tuberculosis in the Greek Army. He was released and sent back to his village and family. There, the disease was communicated to the mother, while she was nursing her husband. They both died this past winter. The child writes this in a letter to her American Foster Parents.

"You are my only hope in life, as I am a complete orphan. I live with my Granny, who is very old, and my little sister. When our mother and father died last winter, Granny burned the mattresses and the covers they had on their beds. And now we sleep on the very hard boards . . . and our bones ache."

This child is but one of thousands needing help. Many have been maimed and disfigured by war. Funds are needed for plastic surgery, artificial eyes and prosthetic limbs.

You alone, or as a member of a group, can help these children by becoming a foster parent, or by contributing funds for plastic surgery, artificial limbs, glass eyes. As a foster parent you will receive a case history and photograph of your child. Your child is told clearly how he is being helped and that you are his foster parent. Children thus feel that they have a friend, rather than someone who is just giving them charity. Correspondence through our office is encouraged so that you can ask the child questions about health and welfare that you would want to know if these were truly your own children.

The Plan is helping children of fourteen different nationalities—in Greece, France, Belgium, Italy, Holland and England. By aiding these children you are working for the greatest aim of all—for peace.

The Foster Parents' Plan for War Children does not do mass relief. Each child is treated as an individual, with the idea that besides food, clothing, shelter and education, he or she will live in a homelike atmosphere and receive the loving care that so rightfully belongs to childhood. Your help can mean—and do—so much! Won't you give it—TODAY?

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<p>B. I cannot "adopt" a child, but I would like to help a child by contributing \$_____.</p>			
Name _____			
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City _____		State _____	Date _____
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YOUR CH



NEW PRIEST for new mission: the Rev. William C. Heffner is ordained by the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, at St. Clement's Church, Honolulu, preparatory to leaving for Okinawa, where he is establishing, with the Rev. Norman B. Godfrey, first Episcopal mission in Ryukyu Islands. While in Hawaii, Mr. Heffner studied Japanese and was assistant to the Rev. Frederick A. MacDonald, rector of St. Clement's. In picture at left, watching while the bishop hands Mr. Heffner Bible, are the Rev. Lawrence Ozaki, the Rev. Sang Mark, the Rev. Claude F. Du Teil, the Rev. Kenneth D. Perkins, Mr. MacDonald, the Rev. John R. Caton, and Mr. Godfrey (with back to camera).

US Navy

IN LESS than a year, congregation of Grace Church, Vernon, Texas, in Missionary District of North Texas, has grown from zero to fifty-six, and has just broken ground for parish hall. Participating are: Judith Wilson; Mrs. George Mainard; the Rev. Paul E. Whiteside, vicar; the Rt. Rev. George H. Quartermann; Dr. R. A. Lemee, warden; Stephen A. Luce.



CH IN THE NEWS



TRYING OUT Pinza voice is two-month-old Gloria, daughter of Mr. and Mrs. Ezio Pinza, during her baptism at All Saints' Church, Beverly Hills, Calif. The Rev. Kermit Castellanos, associate rector, holds Gloria while her parents try to quiet her.

World Wide



BAPTISMS in outdoor pool at Osaka Prison, Japan, are part of ministry of visiting chaplain, the Rev. John M. Kikawada. In one year and four months' work with prisoners, many of them very young men, Mr. Kikawada has baptized twenty-nine.



BISHOP of California, the Rt. Rev. Karl Morgan Block (at right) takes oath of office as member of President's Commission on Internal Security and Individual Rights. With him are (left to right): Admiral Chester W. Nimitz, chairman; President Truman; and Justice Bolitha J. Laws, who administered oath. Nine-member commission also includes Harvey S. Firestone, chairman of Presiding Bishop's Committee on Laymen's Work.

RNS



CLERGY of Diocese of Southwestern Brazil come to Christ Church, Jaguarão, for second annual convocation. At left, in front row, are the Rev. Diamantio Bueño, rector of Christ Church, and the Rev. Wilson Camargo; in back is the Rev. Sirio Moraes, treasurer. At right, front row, are the Rev. Paulo Dallfollo and the Rev. Agostinho Sória; in second row are the Rev. Silvano Rocha and the Very Rev. Virginio Neves.

"Why Aren't"

COLLEGE W



Barbara Arnold now answers for others same questions bothering her in college days

• By BARBARA ARNOLD •

ONCE when I was a senior in college someone said to me, "Well, what are you going to do next year, work for the Church?" I never have been more stunned. The idea never had occurred to me: I was astonished that the question had been asked. I remember giving it no further thought, really, except to reflect that I knew no woman doing Church work, and to wonder fleetingly what it would be like to teach church school all the time!

And so, for the next three years, I went on with my preparation for work with underprivileged children. Then came what seemed to me a surprising turn of events. I was

elected an adviser to the student Christian movement at a midwest university. A few months later, I was asked, "Why, if you are concerned about these matters, aren't you working for your Church?" Months of deliberation followed: one week I thought, why not indeed? and the next week, I was content to serve in an interdenominational way.

The day finally came when I was almost ready to say yes. A friend and I were crossing downtown Fifth Avenue in New York against noon-day traffic. Above the roar of horns and mad rush of noise, my friend said succinctly, "If you love the

Church as you do, and since you understand the great need for trained women, why not?" And with a sudden shove, she pushed me out of the path of an oncoming bus.

I have told her since that she tried to frighten me into a decision! But beneath the confusion and whiz of cars veering around us, I calmly thought: "Yes, of course, if they will have me, I would rather do this than anything else in the world."

It is fun to look back sometimes, and to see how you make various choices and decisions. In my case, when I think back to my childhood, I cannot remember a Sunday when I missed church. I accepted this as I accepted the routine of school. My family simply went to church as a unit. No comments were made, no questions were asked. I knew that my parents' parents had always gone to church, that my relations went to church. All my friends went to church. It was good and it was right.

When I was in elementary school, in addition to church, there were three or four years of church school. I dreaded it, simply because I might



THOUSANDS of meals have been cooked by Barbara in course of work at Vassar

FORTH—April, 1951

ou Working for the Church"

R TELLS HOW SHE FOUND HER CAREER

have to say something or answer a question. In church, on the other hand, no one addressed me. I loved the music, I soon knew the service by heart, and God was there, a real and quite wonderful friend.

A dozen years went by. I looked forward to Sundays, I think because I felt at home in church. All the way through high school it was the only place in which I could forget my painful shyness, for I had complete trust in God's goodness and loving kindness.

And then the awful day came. I was a freshman in college when someone suggested that God lived only in my imagination; since I could not prove His existence, was I not fooling myself? Vividly and horribly, the world crashed around me. I was miserably lonely and lost. I could not say my prayers. I was too reticent to ask for help from others. And as I listened more and more to others it seemed to me that few people cared about these things.

Thanks, deep thanks, to a college friend who called me early each Sunday morning, I continued going to

church. I searched the library shelves for everything I could find on prayer and worship and Christian doctrine. I continued working with the campus religious organization with the sole motive of finding again God whom I once loved and trusted. Very slowly, and for the next years, this became my most important concern.

My friends, who knew little of my doubts, were intrigued by my daily trek to chapel, but gradually they began coming with me. When we were off skiing on weekends, we joked about it, but, in retrospect, I think we were quite honestly trying to know God, and to be known by Him.

After I graduated from college, I had a job working with convalescing crippled children. The institution was managed by the Order of St. Anne, and here I learned a good deal about God from those who knew Him. Later, while taking my masters' degree, I unconsciously distinguished myself by being the only student in the graduate college, who went to church. As a result, I was asked to give a little time to the

THE CHURCH IS A PROFESSION for women. More and more women are discovering this profession as the demand grows increasingly insistent.

The accompanying article is the first of a series in which various women tell why they undertook Church work. Miss Arnold, who contributes this first article, has been college worker at Vassar, her alma mater, since 1947. She did postgraduate work at the University of Denver and Windham House.

Next month Elizabeth Falck, recently returned from distinguished service in China, will tell how she became a missionary in spite of herself.

undergraduate students who were working with the campus religious organization. I was bewildered to find that many of them had even more questions than I.

After graduate school, the vacancy that I had hoped for in a social work job did not occur. By then, after three years of tremendous assistance from clergy and church members, I was not surprised that I wanted to continue working with students who were concerned about the Christian faith. Perhaps it was during that next year on a midwestern campus, that I began to lose my fear of people in the strange awareness that God was somehow managing to work through me in my work with them.

Even though I started studying in theological school and working with the Church with great anticipation and enthusiasm, I did not dream that it could be so exciting, so full of compensations, and yes, so much fun! Over and over again, in these past seven years with the Church, I have marveled at the joy which comes with the work.

How could I have known, for example, what it would mean to work side by side with concerned, loving, forgiving people? How could I have known what it would mean to have people praying for my work? I was amazed the first year when I traveled around New England as a roving college worker to find that people were remembering the work in their prayers.

Almost everywhere I went and in
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INFORMAL session reveals deep needs and urgent questions of students. Barbara is convinced there is no more important task than helping to spread Christian way of life.

Chinese Children Learn Bible through "Eye-Gate"

• By the Rev. CLAUDE L. PICKENS •

CHINESE Church adapts flannelgraphs to its own purposes, using native materials



A certain man went down from Jerusalem to Jericho, and fell among thieves (above)



A certain Samaritan . . . when he saw him, had compassion . . . and took care of him



DURING the Kuomintang administration in China, the government made extensive use of cartoons and posters to disseminate information about the new day to the common people. For years the plan was carried out effectively, but as the life blood of the Kuomintang became thin and its ideas old and threadbare, this method of teaching became almost a lost art, ineffective and sterile.

Then came another new day in China, spearheaded by the Communists. Once again use is being made of the poster and slogan. The "evils of American imperialism," the need of close unity to build a strong sovereign State in the family of nations, the happiness of farmer and laborer under the present government are illustrated on the walls of warehouses and village tea shops. Through the "eye-gate," the *lao pai hsing* (common people) are coming to know the ideals and plans of the People's Republic.

As an effective instrument of political propaganda, the value of visual education has been thoroughly recognized in China for many years. But as a medium for teaching in the Chinese church school, visual education has been utilized only recently.

The prohibitive cost of importing film strips, movies, and still pictures has been the chief deterrent to a full scale use of these aids in any religious education program in China. Some churches have purchased flannelgraphs from England or the United States, but even these are far beyond the treasury of the average church school.

• The Rev. CLAUDE L. PICKENS first went to China as a missionary in September, 1926. He spent most of his ministry in Hankow until his return to America in June, 1950.

A solution to this dilemma has been found in the development of a flannelgraph utilizing materials native to China. The idea was originated by Barbara Simpson of the English Methodist Mission, director of religious education in the Union Theological Seminary, Wuchang. She persuaded the Religious Tract Society in Hankow to cooperate with her in the preparation of a simple, inexpensive series of pictures. These were executed by the Rev. Harold Wickings of the London Missionary Society, then in charge of the Religious Tract Society, and a group of theological students.

First the group made a careful survey of American and British flannelgraphs, taking the best material from each and drawing new pictures when necessary. The figures were drawn in outline so that they could be decorated later with water colors and the hair blackened to conform to Chinese coloring. Varieties of paper were studied to find one which would take water color as well as crayon and would not be too costly.

The problem of printing the pictures was a difficult one to solve since metal photographic plates were too expensive. Finally some one hit upon the idea of using wood block prints, and a Christian wood carver was found who made perfect reproductions from the original pictures.

Next came the question of how to make the figures stick to the cloth. After considerable searching, the researchers discovered an inexpensive Chinese cardboard with a surface smooth enough to take color and a rough back that clings to cloth even when hung on the wall.

The cost of flannel itself is prohibitive in China, so it was necessary to utilize a substitute material that

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The Sunday News, Lancaster, Pa.

Church Farm School, Glen Loch, Pa., is giving excellent all-round education to boys from broken homes

“This is a Swell Place to Live”

IT was that last chill hour before dawn. As the sun vaguely whitened the east, the air was full of awakening barnyard noises—pigs champing, cows snuffling over their bran, chickens whirring down from their roosting places—and mingled with it all, boys' voices. In a warm, well-

• **BETSY MUELLER** is a staff writer on this magazine.

By **BETSY MUELLER**

lighted barn, Jimmy was milking and talking quietly to an old brown cow. George whistled as he threw down hay. Bill and Stanley, with a heavy garbage can between them, stumbled and laughed. Three boys took turns cranking a cold tractor. In the dining hall, half a dozen more

were giving friendly abuse and taking it as they hustled the dishes to the kitchen. In the stone cottages up the hill another contingent swept and sang about “Casey Jones.” Busy noises. Happy noises. But nobody, I noticed, was telling anybody else what to do.

Suddenly Jack appeared at my elbow. Tall for twelve, with a shock

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Church Farm School . continued



The Sunday News, Lancaster, Pa.

SET in seven hundred acres of rich land, Church Farm School provides many and varied courses for its ninety-five boys. Among vocational classes is printing (above), plumbing, painting, and horticulture. These courses augment regular accredited high school curriculum. Small classes (right) are rule. Farm School was founded in 1917 by the Rev. Charles W. Shreiner, himself an orphan, and first classes were held in abandoned wagon shed. Boys from ten to fifteen years of age are admitted and stay average of six years. Though cost per pupil is \$1,400 a year, no boy pays more than \$400, many pay much less, and twenty pay nothing. Large agricultural program is self-supporting.



The Sunday News, Lancaster, Pa.
Church's life is basis of school's life; most boys become Episcopalians

of dark brown hair and a good grin, he was a practiced milker and marble enthusiast.

"Would you like to see where we swim?" he said.

"Chores all finished?" I asked.

"Mine are; yes, ma'am!"

"I'd like to."

He led the way eagerly. In the gradually increasing light,

The Sunday News, Lancaster, Pa.





The Sunday News, Lancaster, Pa.

Boys nickname the Rev. Charles W. Shreiner, headmaster, "The Colonel"

he kept searching the ground as we walked. "Rabbit tracks. And look there. Those are fox tracks, I'm pretty sure." Excitement raced in the words. We went on to the large, round swimming pool at the end of the athletic field.

"Do we have fun here!" he exclaimed. "Watch this." He picked up a flat stone and skipped it expertly across the water.

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The Sunday News, Lancaster, Pa.

SWEEPING out barns and waiting on tables are two of boys' tasks. All students come into daily contact with country life in all its phases, working with their hands for two to three hours each day. Young boys are assigned a wide variety of tasks, while older ones specialize as they move into higher grades. Many graduates go on to college, where they are partly supported by school, and into professions; some specializing in animal husbandry or becoming veterinarians. Milk from school's prize Guernsey herd is sold to nationally known dairy farm. Most of 180 cows are milked by boys; boy on milking detail is responsible for seven cows. Farm livestock also includes pigs and chickens.



Church Farm School continued

"You know, ma'am, this is a swell place to live."

Farm boys these are, in Pennsylvania's Chester County, twenty-five miles west of Philadelphia, surrounded by the calm beauty of meadows, brooks, wooded acres, and hedgerows. There is so much to learn and see and do here. The boys' days are crowded with a dozen exciting activities. And along with the fun each boy has the purposed discipline of chores, projects, school work.

Happy, well-adjusted farm boys, yes! Yet everyone comes from a "broken home." That no hint of anything of the kind has appeared to cloud the carefree, sunny atmosphere at the Church Farm School, Glen Loch, Pa., is due to the vision and perseverance of one man whose heart was big enough to reach out to forgotten youngsters and to give them their start in life. The school, his creation, is one of the most heartening signs of the times in a world dismayed by the dangerous upsurge of youthful maladjustment and irresponsibility.

School Centers about Church

The Church Farm School is just what its name implies—a farm and a school for boys, centered about the Church. It is not a laboratory to test fine-spun theories of child development; it is emphatically not a corrective institution. It is, instead, a place where a normal, intelligent boy whose home life has been disrupted through death or separation of his parents, can grow into a useful citizen.

It is an outgrowth of the belief that one of the best places for a boy to grow and develop is the open country where his surroundings provide the chance to pour out his energies in useful tasks, and both work and play bring him close to clean, wholesome, natural things. The founder of the Church Farm School, the Rev. Charles W. Shreiner, provided the setting, gathered boys from here and there, and turned them loose on broad fields under matchless skies. Results in the two dozen years since the opening of the

school have been such as to deserve attention wherever there are boys.

The idea of a farm school for boys came to Mr. Shreiner when he was little more than a boy himself. Orphaned when quite young, he was helping in fresh air camps for underprivileged city children when he was 16. Later he went to Annapolis and was a football player. In the back of his mind, however, was always the one dream. He was convinced that this was his purpose in life—he did not know quite how it would be accomplished, but he never swerved from the belief that the way would be shown him. Upon graduation from the Naval Academy, he failed to pass the eye examination; without hesitation he decided to study for the priesthood.

Embarks on Mission for Boys

After seven years with a parish in Philadelphia, he felt that the time had come for him to embark upon his mission for boys. By this time his experiences in the parish and in boys' clubs and camps had convinced him of the type of school which would fill the greatest need. Time after time he had seen a perfectly normal teen-age youngster deteriorate after the death of his father.

Mr. Shreiner knew that if a boy were already a confirmed delinquent or showed criminal tendencies, if he were physically handicapped or mentally deficient, helping hands would be extended to him. But if he were a normal, intelligent, well-behaved boy there were no places ready to help him. And these were precisely the boys who needed assistance.

Having been raised in the farm country around Lancaster, he thought it would be ideal if these boys could be brought up on a farm, too. He knew that character and initiative are built on the land—that the barnyard is at the roots of American life. But how does a young clergyman with no independent means go about acquiring a large farm?

Mr. Shreiner was meditating this problem one afternoon as he drove home from a boys' club meeting.

The sun was just setting, throwing a golden glow over the gently curving land. He stopped his car and climbed to the top of an old abandoned reservoir, there to sit and contemplate. Suddenly he jumped to his feet. He was looking at his school!

From where he stood the land sloped gradually downward, then upward again toward the hills. A wood covered part of the ground; small creeks rippled through the broad fields. It was calm and beautiful—and it was his school. The property had been abandoned long since. Only a crumbling barn, a wagon shed, and the shell of a cottage stood there. He could almost visualize the many buildings that would soon be in their place, the cultivated fields, and the livestock. Most clearly he could see a chapel built upon the rise, dominating the surrounding land.

Mr. Shreiner lost no time in interesting others in the project. Within a few weeks he had raised sufficient money to purchase the land outright. The first class of fifteen boys moved into the wagon house on April 15, 1918. The Church Farm School was a reality.

Through the years new buildings were added until today the school's plant consists of a large U-shaped building housing classrooms, offices, shops, gymnasium, and dining hall; eight stone cottages where the boys live, each in a separate room; a beautiful Gothic chapel; cow barns, chicken houses, pig pens, silos, and greenhouses.

Entire Herd Registered

The Church Farm School's dairy herd, started with a few good animals, has increased to 180 Guernsey cows and three bulls, all registered animals. The milk from this herd is sold for a top price to a nationally known dairy farm.

The school's actual farming operations are extensive. In addition to the dairy herd, it owns three hundred hogs and five thousand chickens. One hundred acres of barley and corn, two hundred of alfalfa, thirty of potatoes, forty of wheat, sixty of soy beans are tilled; there are one hundred acres of pasture land and a

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Communist Rule Forces Missionaries from China

TODAY the Chinese Communists are mistaking Christian altruism for foreign imperialism," a prominent Church leader who spent more than twenty years in the Orient recently declared. "Whether the Church will be allowed to continue making a positive Christian contribution in China," he continued, "is now a matter for speculation."

Government is Anti-Foreign

The Church in China is working under the severe scrutiny of a frankly atheistic government. More than this, the People's Government has made it clear that foreign leadership and money will not be tolerated. By infiltration and official custody, it has demonstrated that Christian institutions will no longer be allowed to function as in the past.

On December 17, 1950, the United States government froze all Chinese accounts making it unlawful to send funds to China; it is apparent that in the near future, the several Christian institutions which have been able to retain some independence due to missionary grants will be forced to close or appeal to the People's Government for assistance.

These are the Christian institutions which have played such a large part in the development of modern China. Since the nineteenth century when western missionaries first went to China, more than one and a half per cent of the nation's population have been converted to Christianity. More than sixty-five thousand are members of the Anglican Communion. Millions more have been unmistakably influenced.

Over the past century Christian colleges and middle schools have increased literacy and trained many of China's leaders. Christian medical institutions with modern facilities dramatically have shown the Chinese

the difference between primitive superstition and scientific methods. Institutions for the deaf, blind, and orphaned, and pioneer work in social and rural welfare have created a more healthy and prosperous land.

But it has become increasingly certain that the People's Government, acting upon its belief that "religion is the opiate of the people," is taking over all cultural, educational, and medical organizations so that they will bear very little relation to the Church or Christian principles. For these and other reasons, there has been, since the late fall of 1948, a gradual exodus of missionaries from China.

Some missionaries have resigned during the past year when they felt trained Chinese could fill their places. Others have been targets of the "anti-foreign" drive and have been accused of being agents of foreign imperialism, spies for the United States government. In the

past year anti-American demonstrations mounted as the Korean situation became increasingly grave, and in December, 1950, the National Council issued a formal recall to its workers in China. Of 124 missionaries who were under National Council appointments in China in December, 1948, only twenty-four now remain. All have applied for exit permits so that they may return to America.

Chinese Encourage Departures

According to a recent statement by the United Board of Christian Colleges in China, "In most cases, recent departures have been encouraged by Chinese colleagues who reluctantly have come to the conclusion that, at least for the present, they dare not encourage westerners to run the risks of staying or themselves assume responsibility for their continued presence."

Not only have clergymen returned, but also Church workers who are doctors, nurses, laboratory technicians, social workers, architects, teachers, engineers, treasurers, and secretaries. The National Council's Overseas Department now is busy reassigning these returned missionaries to other posts both at home and overseas, or helping them find congenial secular positions.

LET US PRAY

For the National Council

ALMIGHTY God, by whose Holy Spirit the Apostles were guided in their councils; direct, we beseech thee, the deliberations of the National Council of our Church. To the Presiding Bishop and all who share with him the task of planning the Church's program, grant spiritual strength, wise judgment, and adventurous faith, that they may lead us ever onward toward the goal which thou hast set for us—the evangelization of the world and the salvation of all men; through Jesus Christ our Lord. *Amen.*

For Those Who Seek Guidance Toward Their Vocation

O GOD, whose blessed Son came not to do his own will, but thine alone; open our hearts to every call from thee, and over all worldly fears let thy plans for us prevail; that so in full surrender to thy purpose we may find our reward as the instruments of thy will and the messengers of thy love; through Jesus Christ our Lord. *Amen.*



All photo

Bravid W. Harris, eighth Missionary Bishop of Liberia, spends many hours at his typewriter keeping up with a demanding cor

Glimpses of Bishop Harris at Work and Play in Liberia

Dynamic, Picturesque, Versatile Bishop Harris is
Laying Sound Foundations for an Enduring Work



HOME of the Bishop, on the main street of Monrovia. It has been repaired and improved.

FORTH—April, 1951



THIS MONTH, on April 17, Bishop Harris completes six years in Liberia. Later this year he will celebrate the thirtieth anniversary of his ordination. These six years have witnessed tremendous strides in the effectiveness of the Church's work. A magnetic person in both speech and action, Bishop Harris has a keen analytic mind which visualizes what can be done and how to do it. With a warm personality, he is a great lover of people and a fearless champion of human rights. Only such a man could in six short years dream the dreams and motivate the work that brought into being on a new site the new Cuttington College, the keystone of the Church's educational work in Liberia. Here Bishop and Mrs. Harris are at home in Monrovia.



MRS. HARRIS is the Bishop's constant companion in all his work and play. A friendly and informal person, she is a quiet, reticent woman but one much beloved by her co-workers and all who know her. Here on the St. Paul River near Monrovia the Bishop takes time out to do a little fishing, his favorite recreation.

Chapels Cove

IDAHO CATHEDRAL WORKS



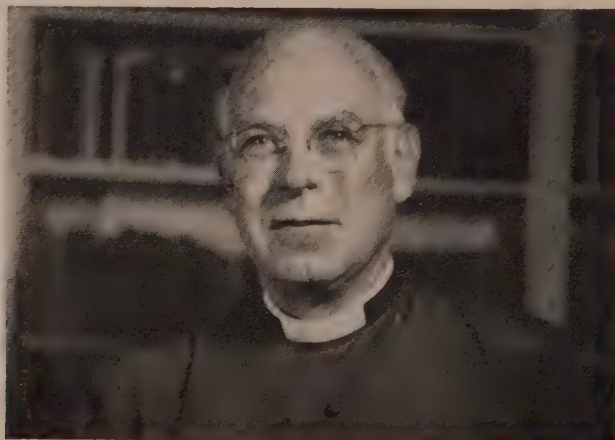
St. Michael's Cathedral, Boise, Idaho, covers community through three chapels



OLDEST church in four States, Christ Chapel (above) and Grace (below) are now reopened



TWO-YEAR-OLD All Saints', with other chapels and cathedral, constitute one parish



The Very Rev. Herald G. Gardner is director of entire program



FORTH—April, 1951

Community

THREE CHAPELS

ST. MICHAEL'S Cathedral, Boise, Idaho, is one of the pioneer missions of the Church in the Northwest, dating back to the heroic '60s, when Bishop Daniel Sylvester Tuttle planted the cross in the Rockies and found St. Michael's to be the only established outpost in four intermountain States.

Today St. Michael's is reaching out into new fields. Within the past four years the parish has begun work in three chapels: All Saints' on the Boise Bench, Christ Church in the north end, and Grace in the east.

All Saints' is meeting a need on the Bench, a plateau above the main portion of Boise, caused by the transformation of several miles of sagebrush into a highly populated area. Now in its second year, All Saints' has a growing congregation and a church school of approximately one hundred.

The original St. Michael's, dating back to 1863, is now Christ Chapel, moved to a new location. Grace Chapel is serving at another outlying point. Both these chapels had been closed for a number of years.

This expansion has been accomplished without the division of the parish. With their 1,300 families, the cathedral and chapels are all one congregation, under the leadership of the Very Rev. Herald G. Gardner, dean. He is assisted by the Rev. Robert D. O'Hara. There is one budget, one general program, one central office, and one vestry.

Youth work receives primary emphasis among the thirty-seven organizations: 750 young people are in the various groups. The program also includes chaplaincy of St. Luke's Hospital and student work at Boise Junior College.

By this system, St. Michael's Cathedral is extending the influence of the Church over a wide area, reaching many more people through its chapels than it could as a single unit.

NATIONAL COUNCIL ADOPTS 1951 BUDGET: OTHER ACTION

THE meeting of the National Council, February 13-15, at Seabury House, being the regular annual session, was concerned largely with financial matters—the adoption of a budget for 1951 and the report on the 1950 operations of the Church. The report on receipts from dioceses for the year 1950 showed that these totaled nearly one hundred thousand dollars in excess of Expectations:

Province	Expectation	Paid Out
Foreign	\$ 8,500.00	\$ 8,640.31
I	613,957.10	625,016.64
II	971,861.00	998,456.06
III	866,331.49	892,123.30
IV	387,304.00	400,156.10
V	601,959.09	607,116.25
VI	152,701.93	155,592.09
VII	238,791.48	253,472.14
VIII	324,551.00	325,201.52
	<hr/> \$4,165,957.09	<hr/> \$4,265,774.41

The 1951 budget situation is set forth in a statement issued by the National Council:

"We members of the National Council are happy to report to the Church the progress made on the increased budget during the first year of this triennium. Although cuts of \$668,000 were necessary to bring the budget adopted by the General Convention within expected income, the general program of the Church is moving definitely forward, especially in the development of the program of the Department of Christian Education.

"It is already obvious that the Armed Forces Division will need an additional \$100,000 for 1951 and probably more than twice this amount for 1952 in order to discharge increasing responsibilities to our men in the Armed Forces. Created by present critical world conditions there are other emergency expenses already beginning to develop. To continue in 1952 the expansion of the program of Christian Education which will be made in 1951, \$30,000 will be needed; and

an additional \$20,000 is required to meet more fully, during the next two years, our responsibilities for the interdenominational program of the National Council of the Churches of Christ. For these essential needs we have set up a reserve of approximately \$436,000. The alternative to having these reserve funds available for emergency needs which are arising would be a special financial campaign. This we wish to avoid. . . .

"In setting up the budget for 1951 we have had available approximately \$100,000 in Expectations over last year. This and other additional funds are used to expand further the program of Christian Education, to meet the increased cost of living for missionaries in foreign fields, staff members and employees, to provide social security, to appropriate an additional \$50,000 for World Relief and Church Coöperation over the reduced appropriation for last year, and to meet the special expenses occasioned by moving missionaries in the Orient.

"It is encouraging that the Every Member Canvass of 1950 which combined the two campaigns held in the first year of this triennium, resulted in increased expectations of \$100,000. While some dioceses have met or exceeded their quotas, others have much still to do to give their full share of the Church's budget. We must keep constantly in mind that the Church has still not reached by \$600,000 the level of giving which was anticipated by the last General Convention. But we are profoundly thankful for the very real progress that has been made. We must all continue to increase our support of the Church's Program in order to achieve the goal."

Among the wide variety of other matters acted upon by the National Council were the appointments of Jean McKenzie as Assistant Secretary in the Adult Division of the Department of Christian Education and Helen Schnurbush in the Leadership Training Division.



WORK CAMPER at Lilbourn, Mo., one of villages built by Delmo Homes for sharecroppers, migrant workers, cotton pickers, stops digging ditches to play with children



COOPERATION between work camp and villagers means painted community hall

"BROTHERS and sisters, our evening together is on business of our own and not strictly the Lord's, but let's stop to pay homage where homage is due. . . . Let us pray."

A tall Negro minister whose countenance reflected a dreamer of dreams and a man of vision, but whose hands revealed the callouses of his daily cotton chopping labors, opened the meeting. Men sat on one side of the room, women on the other at the credit union meeting being held in the all-Negro community.

In the midst of the women sat a lone white girl who early that day had arrived for the summer work camp at the Delmo Homes in Lilbourn in southeast Missouri.

"Two days ago," thought the new arrival, "the Florida beach looked mighty good. Why did I ever come to Missouri? Of course, it sounded good to spend a summer helping other people and learning a lot about myself. But what am I doing here?"

Many times during early camp days this question reoccurred to the girl from Florida. As the other work campers began telling why they had come and the work grew more absorbing, her answer began to come.

Early one June morning, she set

• **LOUISE GEHAN** is college worker for the three colleges in Columbia, Mo. She has degrees from Florida State College and St. Margaret's House, Berkeley, Calif. and studied at Windham House, New York.

out on a door-knocking expedition to the white community of South Lilbourn and the Negro community of North Lilbourn. Door-to-door salesmen had nothing on them; they were selling an ideal. "Will you let your children come to the community center next week? We are starting a play school and we want them to come."

Such a simple request to relieve the mothers, most of whom work, of their children for three hours; yet in some homes the screen doors were locked and the conversation was a monologue, with the parents returning only an occasional glance or a guarded "uh-huh." Sometimes, however, the work camper was practically pulled into the house, given the best chair, and forced to "sit and visit for a spell." Bob Procter, a Missouri University student from Vermont, realized that he should take one of the girls with him as the Negro women of North Lilbourn were not very cordial to a lone white man!

Their first Tuesday at North Lilbourn found six of the campers waiting for the thirty to forty children they hoped would appear. They lost

track of the final count, and of names, after more than a hundred children appeared. There were songs, simple games, and storytelling; somehow the three hours passed. When the children trekked home, the campers got to work planning a handicraft project for as many children as that.

At the end of the week came a community project. The campers had urged the nine communities comprising the Delmo Homes to plan workdays in which they would all work together on a common project. It is more important that fellowship and trust result from working together than that the job be completed. But to gain such fellowship a good job must be done, so the campers and the neighborhood people scrubbed the ceiling of the community center in Wyatt, one of the three Negro communities.

"Imagine my embarrassment," one camper said, "when I looked at the woman on the board next to me. She had washed four feet of ceiling

Students Answer

DELMO HOMES IS ONE OF

• **By L.**



CHILDREN flock to work camp play school. Good homes of Delmo villages (back) are first step in building new lives.



COMMUNITY SPIRIT is fostered through planning and working together. Here village coordinator Newell Steward addresses residents.

Work Camp Call

SPECIAL SERVICE PROJECTS

to my poor one foot of blotched effort!" They sang and joked as they worked, and the day passed and the work was finished.

The elegant dinner the women's club prepared helped a lot too! The sore muscles the next day were minimized by the feeling that the campers learned something from working together and from being the guests of the Wyatt Woman's Club.

The following Friday everyone piled into the back of a truck bound for one of the more distant communities. Mr. and Mrs. Newell Steward, community coordinators of the Delmo Homes, had been amazed last winter to receive a request for help in organizing a women's club in this community, where they had thought nothing constructive would ever happen. The new club had already raised enough money in its thrift shop to start a playground area around the community center. The project there was to build the playground.

While the men worked on pipes

for the swings, the women did such gentle work as mixing cement and swinging "sling blades" over the high weeds. The next week, as one of the aftermaths of this workday, a community gathering was held to consider starting a community farming project and a credit union. It was impressive to sit in this meeting and watch the first signs of a community emerging from isolated family units.

Another workday, this time at Morehouse, was a highlight too. Some of the older boys at South Lilbourn where the campers lived constantly asked for special favors and worried the work campers in little ways. When they saw them about to leave that day, they asked to go. The boys were taken along, and they painted all day. Then another barrier began breaking down, for there is not much communication between the nine units; the seeds of distrust and fear have been too deeply ingrained; "home is safer."

Largely through the initiative of Jean Price, a Windham House graduate and now college worker at Wellesley College, the work campers

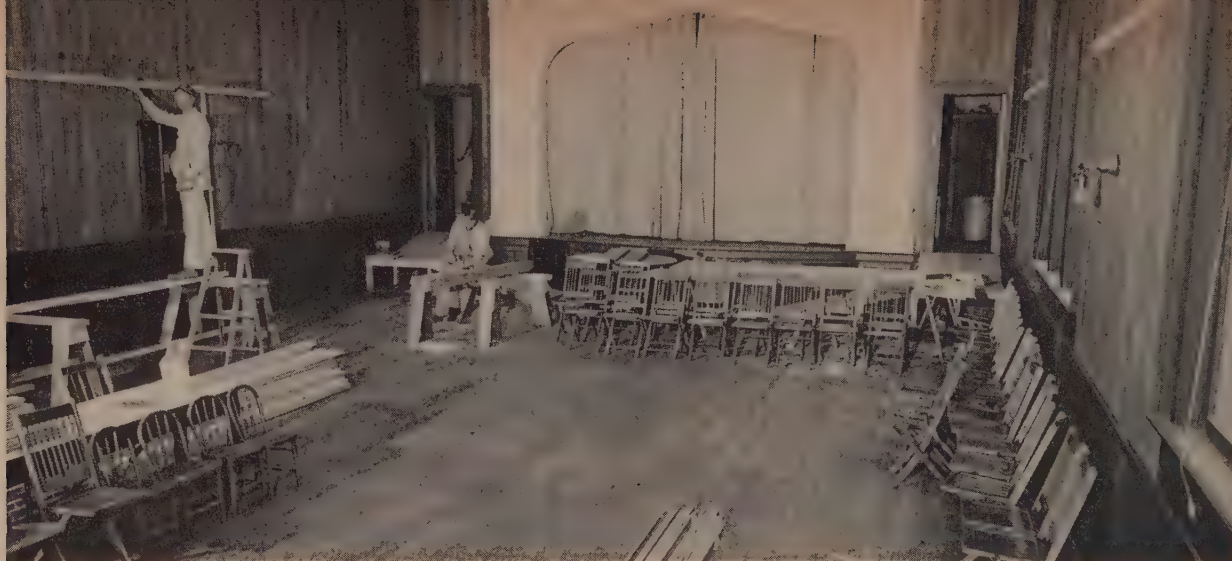
explored the churches of Lilbourn. Only one church had an educated minister who showed concern for the needs of the people. All the others seemed to be variations of "back woods fundamentalism." The church closest to the campers' residence had three nightly services a week. They began at 7:30 and continued past midnight, "if the spirit moved them."

The nights the campers attended they heard that dancing, smoking, cards, movies, drinking, and even roller skating in the new rink were inventions of the devil. The tragedy of this is that there is no place left for recreation except these church meetings. It was decided that major non-Roman Churches should give much thought to the rural Church problems: this situation in south-east Missouri is not an exception; it is pretty much the rule throughout the United States.

Work camps are not "all work and no play." Campers took time out to explore the Ozarks at Big Spring, where a river gushes out the side of a hill. They crossed the Mississippi to Tennessee to Reelfoot Lake, a crater left by an earthquake.

The work campers also were invited to an all day meeting at Cropersville, a settlement founded by farm workers too old or disabled to settle in the Delmo Homes. It was an unforgettable experience to meet Owen Whitfield, the Negro preacher called "Cotton Top Moses," who was most instrumental in leading his

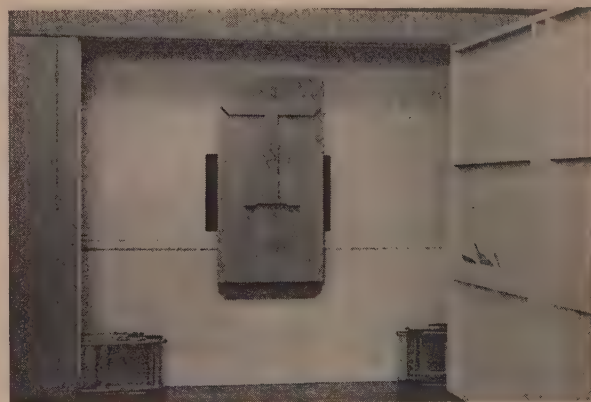
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Work begins in parish hall at St. John's Church, San Francisco, changing its drab, forbidding interior into bright, clean, attractive room



PARTITIONS swing out from walls on Sunday mornings to form compact cubicles for church school classes. Thirty seconds after class is over, students can put everything out of sight.



With "classrooms" tucked away, hall is used for many purposes

California Parish Builds Foldaway Church School

*I*N common with many another parish, St. John's, San Francisco, Calif., wrestled for years with an old, drab, parish hall. Then last year the rector, the Rev. Edwin E. West, designed a complete restoration of the interior with three aims in mind: to provide an efficient church school plan; to retain large floor space for parish functions; and to preserve the acoustics of the hall. Folding "classrooms," each with table, blackboard, chairs, and storage shelf; new lighting; an attractive color scheme; and combed plywood wall paneling helped make a complete transformation at a cost of less than fifteen hundred dollars.



The Rev. Edwin E. West, rector, designed decoration of hall

"We can always borrow a baby," said Bernice Holland. Miss Holland, headmistress for eighteen years of St. Mary's School for Indian girls, Springfield, S. Dak., explained that "there are always babies on the reservation whose parents do not want them or whose parents are divorced." The borrowed babies are used to teach Indian girls at St. Mary's how to be good homemakers and nurses.

Seven or eight of the junior and senior girls live in the home management house where they learn the skills of homemaking.

I first saw St. Mary's one bright Sunday afternoon last summer when I drove to Springfield from a summer conference in Yankton, S. Dak. The school stood amid tall green trees, with the green Nebraska bluffs of the Missouri nearby. The two-story brick building painted white and trimmed in green is really the fourth building the school has occupied. The first school, founded in 1873 at Santee, Nebr., burned down. About 1877 the school was moved to Rosebud, S. Dak. Twice again it burned. In 1922 it moved to Springfield.

But St. Mary's is concerned with the present, when so many important things are happening in our mission work; and with the future, when its girls will manage their own homes or begin their own careers. St. Mary's aims to prepare Indian girls for higher education, a potent reason for its existence.

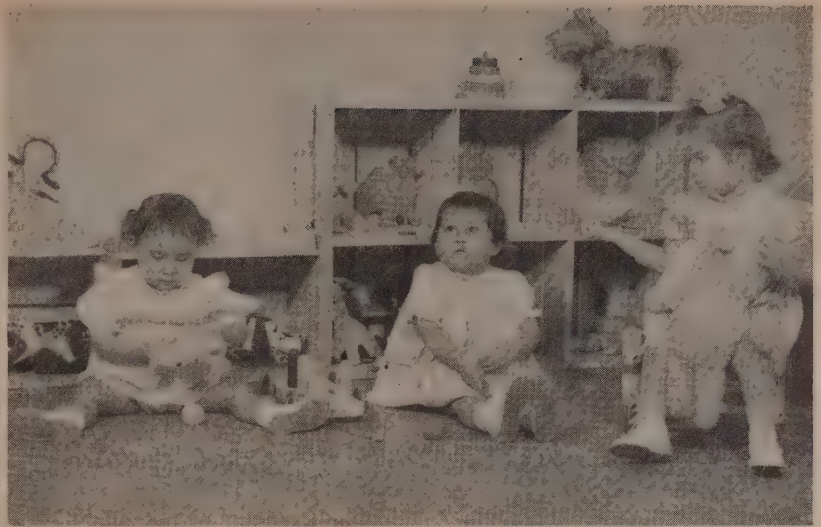
This school is a vital missionary outpost. About ninety-five per cent of the fifty girls are Episcopalians. Last year six tribes were represented: Navajo, Peoria, Arapahoe, Winnebago, Omaha, and Sioux. Usually the Oneidas are there too.

They can do a lot with money at St. Mary's; they certainly use it carefully! The tuition is only sixty dollars a year, but the girls earn their board and room by working in the kitchen, laundry, yard, wherever there is work to be done.

Funds for Miss Holland's salary are provided through the United Thank Offering (FORTH, July-Aug.

• *The Rev. WILLIAM PAUL BARNDT, rector of St. Matthew's Church, Lincoln, Nebr., recently became president of St. Philip's Society for Teaching Missions.*

FORTH—April, 1951



Indian babies thrive under care of students at St. Mary's School, Springfield, S. D.

Nebraska Rector Visits Dakota Indian School

• By the Rev. WILLIAM PAUL BARNDT •

gust, 1950, page 22). The National Council believes in St. Mary's and supports this belief by appropriating nine thousand dollars a year. The Daughters of the American Revolution guarantee one thousand dollars. To help patch out this income, St. Mary's uses second hand clothing for the students. The girls who come can afford only one set of clothes. That set does not last long because most of the children who come are undernourished, and before long they grow both up and out! Clothes make quite a hand-me-down journey from big child to little child to littlest child.

What is a school without textbooks? I saw the meager library of worn books on worn shelves in the old worn building. But they make do cheerfully with what they have.

The very heart of a church school is the chapel. The chapel at St. Mary's is old as the rest of the place,

but the ever living and always new Gospel is presented there. I was fascinated by a window at eye-level in the rear. It was made especially by Jessie Van Brunt of Long Island. It reminded me of the work of Grandma Moses, and of a child's drawings. There is the Christ Child in a red robe, with His hand on a good sized donkey. A goat and a lamb are there. Nearby are a small squirrel and a gigantic cat. Blue birds fly about, while a rabbit sits stolidly near. Pink cherry blossoms burst from a large tree. There is a charming child-like simplicity about the scene with its disproportionate figures.

As evening drew on that summer day, I prepared to leave but not before supper in the refectory and a service outdoors. When I went back to Yankton, my impressions of St. Mary's and the vital work they are doing there went with me.

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READ A BOOK



Reviewed by the Rev.
POWEL MILLS DAWLEY

THE *Episcopal Church in the United States, 1789-1931* by James Thayer Addison (New York, Scribners, \$4.50) is the newest history of the Episcopal Church. The author is a former professor in the Episcopal Theological School, subsequently for some years Director of the Overseas Department and Vice President of the National Council. Dr. Addison brings to his subject a wide range of learning, a long experience in the life of the Church, and a happy facility for writing clearly and interestingly. Here at last is a book which promises to be popular with lay people, opening to them in an arresting fashion the thought and activity of the Episcopal Church in the last 150 years.

The book is divided into five parts, the first being merely introductory to Dr. Addison's main purpose. In rapid summary fashion, Part I out-

lines the background of the Episcopal Church in post-Reformation Anglicanism, the story of the Church of England in Colonial America, and the crucial events of the years 1776-1789 in which the independent Protestant Episcopal Church was organized.

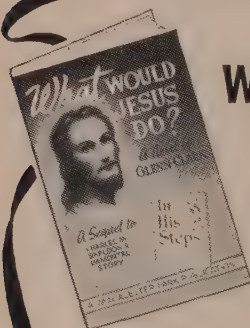
Dr. Addison perhaps may be criticized for devoting scarcely one-sixth of the book to this period; only twenty-two pages, for example, given to 175 years of Colonial Church life. But it is the author's intention, as the title of the book indicates, to concentrate upon the history of our Church after the American Revolution. Careful and thorough discussion of the Colonial period is already available to readers in such works as W. W. Manross' *A History of the American Episcopal Church*, where, for instance, over half the book deals with the period before 1789. Dr. Addison apparently feels, and one thinks rightly, that here is a balance to be redressed. Hence his concentration upon the life of our Church in the nineteenth and early twentieth centuries.

Following Part I, the general treatment is by selecting main themes of interest, giving them a chapter in each of the historical periods into which the life of the Church is divided. This admirable method allows the reader to trace the whole story of important movements and developments without losing his thread of interest as the events occur. In each Part, for example, a chapter is given to the missionary activity of the Church, written with all Dr. Addison's first-hand knowledge of our missionary enterprise. Similar treatment is given the educational activity of the Church and its developing concern with social issues. The author's discussion of these important themes is skillful and sure, bringing together material not easily available for the ordinary reader in any other form.

Some of the most absorbing chapters are those in which Dr. Addison presents a picture of the activity of the Church through the lives of its leaders. The "Types of Leadership" sections in each part, including men like Griswold, Hobart and Chase, Muhlenberg and Alonzo Potter,

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Read A Book . . . cont.

Hare and Brooks, Lawrence and Brent are among the best in the book.

One might disagree with the author here and there. There are those, for example, who would maintain that the extreme brevity of Part I has produced an over-simplification of some issues in Reformation Anglicanism; there are others, perhaps, who would feel that the separation of Methodism is not satisfactorily explained without reference to theological issues involved. One might expect, too, that even in the brief treatment of the Colonial period some indication should be given of the origins there of later developments in the life of the Episcopal Church. But these are matters over which historians will disagree. They do not affect the value of the book as a whole.

One criticism might be made in the form of a suggestion to the author. He ends the story abruptly in 1931. The thought and activity of the Church in the last twenty years is omitted. We can sympathize with the hesitancy of an author to deal with material of the contemporary scene. It is a difficult and often unrewarding task, but certainly some of the very themes which make this book so valuable could be brought up-to-date in an epilogue. For example, the discussion of the history of approaches to unity, the concern of the Church with education and social problems, the recent and present changes in the marriage canon, the impact of the events of the last decade upon our missionary work—all these lend themselves to summary discussion in a concluding survey. Could this be done in a second edition?

But when all is said of further suggestion, it remains to say that Dr. Addison has given us a book for which the Church has been waiting. It deserves to be read by every adult communicant. It will be read with interest and pleasure by those who open its pages.

●
FORTH ALASKA TOUR
June 14-July 2

FORTH—April, 1951

New St. Paul's Cathedral Consecrated in Hankow

THE new Cathedral of St. Paul, Hankow, China, was consecrated on Dec. 23, 1950, replacing the former building which was destroyed by American bombers during an air raid in 1945. For the next four years, the congregation worshipped in the upstairs chapel of St. Lois' School, Hankow.

In 1949 this became impossible, for the new government ruled that religious services could only be conducted in separate church buildings and not in schools. Since then they have worshipped in the building of the Hankow Union Church. The altar, rail, and pulpit from St. Lois' Chapel have been moved to the new cathedral.

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Huachung University Head Has Fortieth Anniversary

THE Year of the Rabbit, as 1951 is called in China, marks the fortieth anniversary of Francis Cho Min Wei's association with Huachung University, formerly Boone College, Wuchang. The enrollment this year is high, but the percentage of Christians is lower than usual.

Despite the fact that less than one-half of the students are Christians, Dr. Wei is encouraged by the vigor with which religious activities are carried on by the students. He says, "It is gratifying to find that many of the younger Chinese Christian members of the faculty and staff are taking more interest in religious activities."

THE 172 lay employees in Church Missions House, New York City, voted almost unanimously for coverage under the new Social Security Act at a meeting called recently by Lindley M. Franklin, National Council Personnel Officer. Under the new act, workers in religious, non-profit, tax-exempt organizations may receive the benefits of Social Security if the employer and two-thirds of the employees elect coverage. The National Council voted affirmatively at its October meeting. Approximately half of the Church's 296 other lay employees, foreign missionaries, college workers, and institutional workers also have consented to the plan.

Churchmen in the News

● CHARLES P. TAFT, one of two Episcopal Church members on the central committee of the World Council of Churches, was awarded the Bishop Chase medal for 1950 by Kenyon College, Gambier, Ohio. . . . FRED R. WEST, Jr., professor of chemistry at St. Augustine's College, Raleigh, N. C., has received a year's leave of absence to work on cancer research at George Washington Carver Foundation, Tuskegee Institute, Ala. . . . EVERARD C. STOKES, vice president of the Church Fire Insurance Corp., was killed in the Woodbridge, N. J., train wreck. JAMES H. COMLEY succeeds Mr. Stokes as vice president and manager of the Church Fire Insurance Corp. . . .

● The Rt. Rev. FRED INGLEY, fourth Bishop of Colorado, died in Denver, February 16. . . . The Rt. Rev. WILLIAM P. REMINGTON, Suffragan Bishop of Pennsylvania, will resign on June 13 because of age.

● MRS. PAUL MOORE has been elected the first woman member of the Episcopal Church Foundation (FORTH, January, page 24). Another new director is Wendell W. Anderson, president and treasurer of the Buntz Tubing Co. . . . RONALD BRIDGES, formerly president of the Pacific School of Religion, Berkeley, Calif., has been named executive director of the department of broadcasting and films of the National Council of the Churches of Christ. The Rev. Everett C. Parker has been named program director.

● The Rev. FRANCIS B. SAYRE, Jr., rector of St. Paul's Church, East Cleveland, Ohio, has been appointed dean of the Washington Cathedral. He is the son of the Hon. FRANCIS B. SAYRE (FORTH, May, 1945, page 5). . . . Capt. JAMES W. CONNER, chaplain with the Army since December, 1948, has been reported missing in action in Korea. Chaplain Conner was canon of St. John's Cathedral, San Juan, Puerto Rico, from 1947 to the time he entered active duty.

● The new governor of the Commonwealth of Pennsylvania is JOHN S. FINE, senior warden of St. George's Church, Nanticoke, Pa.

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Answer Work Camp Call

continued from page 21

"children" from squatters' hovels beside the highway in Missouri to the government's housing project of the Delmo Homes.

The southeast corner of Missouri that sticks down into Arkansas and borders the Mississippi is shaped like the heel of a boot. This is the cotton belt of Missouri where land is rich and cotton grows tall, the land of big estates, and of sharecroppers and migrant laborers. About a decade ago cotton laborers were shunted off the land and left homeless, cold, and starving when planters switched from the sharecropper to the day laborer. Here the government was forced by pressure of an aroused public, at first generated largely by Owen Whitfield and a white planter, to build the Delmo Homes.

Nine of these villages are now owned by the Delmo Corporation, a private philanthropy sparkplugged by the Rt. Rev. William Scarlett, and the Rev. Charles C. Wilson, and other civic leaders of St. Louis. Their job is not only to sell the homes to the agricultural laborers, but also to try to help make thinking citizens.

Mr. and Mrs. Steward are em-

ployed to try to do this job. Through them the work camp was started and the work planned; through their eyes is caught a glimpse of growth in individual responsibility, family unity, and community spirit.

In the process of living together as a group in crowded quarters where work campers planned and cooked their own meals on a limited budget, took turns at leading daily devotions, assumed their share of the responsibility for the work, they learned a lot about how much they could take. From Mr. and Mrs. Steward and their friends who are part of the Delmo villages, they learned how a community is being reborn. Simple things that most Americans do just weren't done down here.

For example, any of the thrift shops started by Mrs. Steward might well be the envy of the Junior Leagues over the country. After soliciting gifts of used clothing from the nation's churches, Mrs. Steward trained the women to mark and sell them. A women's organization was developed so that each community could carry on its thrift shop. The women's clubs vote to send the money where it is needed for community welfare. All money has to be spent for community functions.

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Answer Work Camp Call

continued from page 27

Through these women's clubs at Delmo come a growing sense of community spirit, more knowledge of democratic practices and coöperative action. The same story could be told of the Steward's work to get vegetable gardens started by each family, of teaching the value of money, of helping to start recreation and outside interests for the people, and countless other details of the job of helping a neglected people grow from mental, moral, and spiritual degeneration to more hopeful, outward-growing attitudes.

The Stewards' salaries are paid by the Quaker, Congregational, and Episcopal Churches, and they dream of a day when these and other major non-Roman bodies will develop an experimental year-round project at Delmo. Much could be learned of value to the rural Church program through such a project lasting not only for one short month in the summer but the year round.

The work camp movement is here to stay. Those of us who have been a part of it are sure of that. It has done more to change the lives of the young people of work camp experience than any other single program developed by the Churches.

Bible through "Eye-Gate"

continued from page 10

would have its special properties and yet would be within the price range. They found a certain flannel-like white cloth which they dyed black and brushed to restore its original roughness. It has proved as serviceable as any flannel.

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Church Farm School

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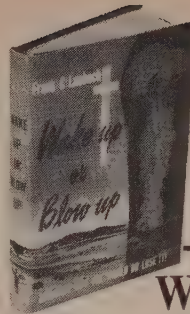
large vegetable garden. The boys do virtually all the farm work and chores, and to an increasing extent they are growing their own living. At the present time, the operation of the farm pays for itself.

Each boy works with his hands at some useful enterprise two and a half to three hours a day during the entire time he is at the school. Realizing, however, that not every boy can be a farmer, Mr. Shreiner has wisely provided training in a number of different occupations for those boys whose aptitudes run in other directions. The print shop does a huge volume of outside business; the greenhouse and gardens are for those with a green thumb. The buildings have been built and are repaired largely by the boys themselves, so that ample opportunity is given for a boy to learn such trades as carpentry, house painting, plumbing, and mechanics.

No attempt is made to teach these trades formally, however. The Church Farm School is not a vocational training institute; it merely gives each boy a chance to work at an occupation which interests him and to develop his natural abilities in every way possible. Many boys follow these interests into college.

Mr. Shreiner insists upon athletics and a good deal of play and fun for his boys. The school has a large athletic field, a swimming pool, and a gymnasium. Every boy in the school is on a team according to his size and ability. The varsity teams

continued on page 30



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Church Farm School

continued from page 29

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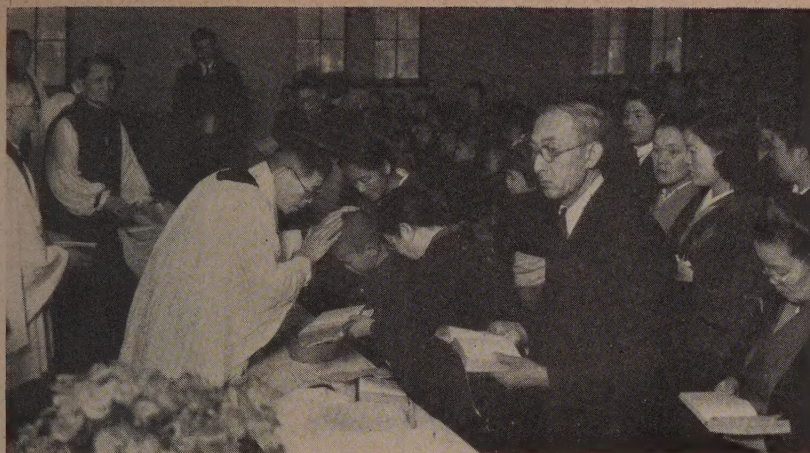
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Church Farm School

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place in which to live, to give someone else the same chance they have had.

The Colonel sums it up this way, "I've never seen a boy who loved nature who wasn't a pretty good lad, have you? He has something clean to dominate his thoughts. At the Farm School we have tried to provide a place where a boy can grow and learn in the best possible surroundings. I think that men who have been blessed by good fortune in their lives, owe it to society to see that boys starting off under a handi-

cap get a chance too. I'm just giving back to the world what the world gave me. And now these boys go out to make their own way—and in their turn are fired with the enthusiasm to help others because so much has been done for them."

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Working for the Church

continued from page 9

almost all the letters from priests, students, or faculty members, I was given the assurance of their interest and their prayers. This fact above all, that first year and ever since, has made all the difference; not only that they cared, but that they cared so much.

And all the while, something else was happening. This concern of so many people gradually made tangible the meaning of such words as "fellowship," "blessed community," "the body of Christ." How can I find words to express the joy of realizing that one is, in a very real sense, a member of a concerned community; that one is never forgotten and need never be lonely; that so many others are sharing their questions and problems.

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Above all, the reason for the work has been the source of my deepest happiness. What could possibly be more important, more worthwhile, than helping to spread the Christian way of life? What greater joy could one have than to know that God does use us, even as we are, to bring others into the life of the Church, into the blessed company of all faithful people? What greater joy can one have than the privilege of helping someone to know Christ, to know the reality of life in Him, and to know all the consequent happiness of giving oneself to Christ.

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